1:Campbell E-5 (1954-1955)1964
EH14 Sarakatsani EH14
Zagori

233 udder and that the ewe and lamb recognize one another by
461 smell. For this reason, too, the sheep-fold must be moved to dry ground when it becomes fouled by mud and excrement since
[232] this makes recognition by smell difficult. Sometimes when a ewe has a difficult delivery the shepherd must try to manipulate
[136] the lamb into the correct position to ease its passage. At night, in bad weather, and with the ever present menace of wolves, these various operations are exceedingly difficult.

233 With the establishment on the first of February of the cheese-
234 maker's station the ewes whose lambs have been weaned are
461 milked twice a day at dawn and dusk. Any men of the stani, including the tselingas, who are not away with the other flocks, come to assist the two shepherds of the milking ewes. There is competition to discover who is the strongest milker, who draws off most milk into his bucket and milks the greater number of sheep without suffering cramp in his hands. But there is a more general anxiety about the total quantity of milk taken at each milking and the shepherds watch apprehensively for symptoms of a disease that attacks the udder and turns milk to water (παρμάρα). The Sarakatsani say that shepherds have a great σεβντάς for lambing and milking, a word perhaps impossible to translate, which includes the ideas of love and longing, anxiety
[754] and envy. It follows that the milking-pen is the part of the stani
[289] most threatened by the evil eye of other shepherds, and also the part of the stani where the shepherds are careful to deploy different objects such as a viper's head or an egg dyed red on the Thursday of Easter week which have the power to neutralize this pervasive and destructive force of envy, as well as more direct attacks by the Devil.

233 The next demand upon the strength of the shepherd comes
221 in the early days of May when the stani sets out for the moun-
461 tains. This is a moment almost of festival. The sheep again carry their bells which are not worn in the winter. As well as their practical function of identifying the flock they express the joy of the stani that the difficult winter period is over and its pride in the appearance of its flock. But the journey itself is not
[64?] pleasurable for the shepherd. Particularly in recent years it has become difficult to find grazing on the road and there are hostile and sometimes violent encounters with villagers and agricultural guards. The sheep travel eight to ten miles each night on